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History of the Salajiqoh Dynasty

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Abstract

In North America The Salajiqoh dynasty originates from the Salajiqoh dynasty, also known as the Salajiqoh dynasty, is one of the dynasties that played an important role in the history of the Middle East and Central Asia in the Middle Ages. The Salajiqoh dynasty was founded by a group of Turkic peoples led by Tughril Beg in the early 11th century. In the Salajiqoh dynasty there were systemic devices that formed an integral unit and wholeness in a system of state government. This research includes the type of library research or library research. Literature research is a type of research based on the analysis and interpretation of data taken from written sources, such as books, journal articles, reports, papers, and other sources available in written form. The Salajiqoh dynasty was the first Turkish Islamic empire to rule the Islamic world. The power he held was so broad that it covered Central Asia and the Middle East – stretching from Anatolia to Punjab in southern Asia. The Great Salajiqoh Empire, which began to take power in the 11th to 14th centuries, was founded by the Turkic Oghuz tribe who embraced Islam. These devices constitute and form an integral unit and integrity in a system of state government including viziers, qadi, tax officials, close friends, intelligence, military. Science began to develop and progress during the reign of Maliksyah and his prime minister, Nizam al-Mulk. It was Nizam al-Mulk who initiated the establishment of the Nizamiyah (1065 AD) Madrasa (University) and the Hanafiyah Madrasa in Baghdad.
Keywords: *Dynasty, Salajiqoh, History*

Abstrak

Dinasti Salajiqoh berasal dari suku inasti Salajiqoh, yang juga dikenal sebagai Dinasti Salajiqoh, adalah salah satu dinasti yang berperan penting dalam sejarah Timur Tengah dan Asia Tengah pada abad pertengahan. Dinasti Salajiqoh didirikan oleh kelompok bangsa Turk yang dipimpin oleh Tughril Beg pada awal abad ke-11. Pada Dinasti Salajiqoh terdapat -perangkat yang sistemik membentuk suatu kesatuan dan keutuhan yang integral dalam sebuah sistem pemerintahan negara. Penelitian ini termasuk jenis penelitian pustaka atau library research. Penelitian pustaka adalah suatu jenis penelitian yang didasarkan pada analisis dan interpretasi data yang diambil dari sumber-sumber tertulis, seperti buku, artikel jurnal, laporan, makalah, dan sumber-sumber lain yang tersedia dalam bentuk tulisan. Dinasti Salajiqoh inilah kekaisaran Islam pertama Turki yang memerintah dunia Islam. Kekuasaan yang digenggamnya begitu luas meliputi Asia Tengah dan Timur Tengah – terbentang dari Anatolia hingga ke Punjab di belahan selatan Asia. Kekaisaran Salajiqoh Agung yang mulai menancapkan kekuasaan pada abad ke-11 M hingga 14 M itu didirikan suku Oghuz Turki yang memeluk Islam. Perangkat-perangkat tersebut merupakan dan membentuk suatu kesatuan dan keutuhan yang integral dalam

sebuah sistem pemerintahan negara meliputi, wazir, qadi, pegawai pajak, teman dekat, intelejen, militer. Ilmu pengetahuan mulai berkembang dan mengalami kemajuan pada masa pemerintah- an Maliksyah bersama perdana menterinya Ni- zam al-Mulk. Nizam al-Mulk inilah yang mem- prakarsai berdirinya Madrasah (Universitas) Nizamiyah (1065 M) dan Madrasah Hanafiyah di Baghdad.
Kata Kunci: *Dinasti, Salajiqoh, Sejarah*

INTRODUCTION

The Salajiqoh dynasty originates from the Oghuz tribe, which is a Turkic ethnic group. They were originally a nomadic people who migrated from the Central Asian region and then settled in the Anatolia region (now part of Turkey) in the 11th century.[1] This dynasty became one of the first Islamic dynasties to be dominated by the Turks. Spread of Islam: The Salajiqoh dynasty played an important role in the spread of Islam in the territories they controlled. When the Salajiqoh Dynasty came to power, they introduced and promoted Islam to various tribes and nations in Central Asia and the Middle East. Thus, this dynasty played a role in Islamizing many areas that previously had other religions or still adhered to the original religion.[2]

The Salajiqoh dynasty succeeded in creating a strong political unity over a wide area, uniting various regions and diverse cultures under their rule. The Great Salajiqoh Empire covered a vast area from Anatolia to the Punjab, reflecting its effective administrative and military capabilities. During the reign of the Salajiqoh Dynasty, there was a fusion of cultures between the Turks, Persians and Arabs. This is reflected in the art, architecture, literature and science that developed during their reign. The Salajiqoh dynasty adopted and supported Persian and Arabic culture, which greatly contributed to the intellectual and artistic development of the period. Increasing the Role of the Caliphate: Although the Salajiqoh dynasty was the ruler of the Islamic world, they also recognized the authority of the Abbasid Caliphate in Baghdad. This shows respect and acknowledges the role of religion in their government.[3] The Salajiqoh dynasty supported

[1] Nuraini A Manan, "Dinasti Saljuk dalam Sejarah Peradaban Islam," *Jurnal Adabiya* 20, no. 2 (17 Juli 2020): 13, https://doi.org/10.22373/adabiya.v20i2.7432.
[2] Grace Annammal dan Thavamani Selvan, *Intervensi Kefungsian Murid Pintar Dan Berbakat Yang Berpencapaian Di Bawah Tahap (Underachiever)*, 2016.
[3] Abd Rahman R, "Turki dalam Pencarian Bentuk Pemerintahan (Sebuah Catatan Sejarah)," *Rihlah: Jurnal Sejarah dan Kebudayaan* 2, no. 01 (21 Oktober 2014): 2, https://doi.org/10.24252/rihlah.v2i01.1344.

the Caliphate and tried to strengthen it, especially in supporting education and the spread of Islamic teachings.

The Salajiqoh dynasty is also notable for being involved in a series of conflicts with the European Crusaders trying to reclaim Islamic holy lands. The battles between the Salajiqoh dynasty and the Crusaders resulted in important events in the history of the Crusades, such as the Battle of Manzikert in AD 1071, which was a turning point in the Crusaders' control of Anatolia. These uniqueness made the Salajiqoh Dynasty one of the most important dynasties in the history of the Islamic world and its surroundings, with a cultural, political and religious heritage that had a major impact on the future development of the region.

METHOD

This research includes the type of library research or library research. Literature research is a type of research based on the analysis and interpretation of data taken from written sources, such as books, journal articles, reports, papers, and other sources available in written form[4]. The researcher conducted an analysis of the literature relevant to the research topic to obtain in-depth information and understanding of the issue being studied. In literature research, researchers do not collect data directly through field observations or interviews, but instead rely on existing data from various sources.[5]

RESULT AND DISCUSSION

History of the Salajiqoh Dynasty

The Salajiqoh dynasty is a group of Turkic peoples who come from the Ghuzz tribe. The Salajiqoh dynasty is attributed to their ancestor named Salajiqoh ibn Tuqaq (Dukak). Their country of origin is located in the northern region of the Caspian Sea and the Aral Sea and they embraced Islam at the end of the 4th/10th century and were more of a Sunni school. The development of the Salajiqoh Dynasty was aided by the political situation in the Transoksania region. At that time there was political competition between the Samaniyah dynasty and the Khaniyyah dynasty, in this competition Salajiqoh tended to help the Samaniyah dynasty. When the Samaniyah dynasty was defeated by the

[4] Hardani Hardani dkk., *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV. Pustaka Ilmu, 2020).
[5] "Metode Penelitian Kualitatif (171 Pages)," diakses 22 Juli 2023, http://www.pdfdrive.com/metode-penelitian-kualitatif-e49798295.html.

Ghaznawiyah dynasty, Salajiqoh declared independence. Thugrul proclaims the founding of the Salajiqoh dynasty.[6] In 432 H/1040 this dynasty received recognition from the Abbasid caliph in Baghdad. It was during the leadership of Thugrul Bek, in 1055 the Salajiqoh dynasty entered Baghdad to replace the Buwaihi dynasty. Previously Thugrul succeeded in seizing the Marwa and Naisabur areas from the Ghaznawi, Balkh, Jurjan, Tabaristan, Khawarizm, Ray and Isfahan powers. In this year also Thugrul Bek received the title of the Abbasid caliph with Rukh al-Daulah Yamin Amir al-Muminin. Even though Baghdad could be controlled, it was not made the center of government. Thugrul Bek chose the city of Naisabur and later the city of Ray as the seat of government. Previously, these dynasties separated themselves, after being conquered the Salajiqoh dynasty again recognized Baghdad's position. In fact, they established the integrity and security of the Abbasids.[7]

The Salajiqoh dynasty was one of the dynasties that existed during the reign of the Abbasid dynasty, which ruled from 1037 AD to 1128. The Salajiqoh dynasty was a dynasty that always supported and helped and restored the authority of the Abbasid caliphs so that the caliphs could enjoy the greatness and majesty they had enjoyed so far. This was because besides that the Salajiqoh dynasty had the same understanding as the caliph, namely the Sunni sect, they also always worked together and respected each other. The Salajiqoh dynasty came from several small tribes as well as the Ghuz tribe in the Turkistan region. The Salajiqoh (also known as the Seljuqs) or Turkic Salajiqohs were an Islamic dynasty that once ruled Central Asia and the Middle East from the 11th to the 14th centuries. The Salajiqoh are nomadic Turkic peoples from Turkmenistan. They are related to the Uygurs, Kush to eastern Anatolia and from Central Asia to the Persian Gulf. From their base in the Aral Sea, the Salajiqoh moved first to Khorasan and then to mainland Persia before taking control of eastern Anatolia.[8]

Their country of origin is located in the northern region of the Caspian Sea and the Aral Sea and they embraced Islam at the end of the 4th/10th century and were more of a Sunni school. At first Salajiqoh ibn Tuqaq served Bequ, the king of the Turkoman

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[6] Mar'atus Sholihah, "Rekonstruksi Sejarah Pemikiran Dan Peradaban Islam Era Dinasti Umayyah Dalam Pendidikan Islam," *FALASIFA : Jurnal Studi Keislaman* 10, no. 1 (19 Maret 2019): 81–106, https://doi.org/10.36835/falasifa.v10i1.154.
[7] Manan, "Dinasti Saljuk dalam Sejarah Peradaban Islam."
[8] Ading Kusdiana; Beni Ahmad Saebani;, *Sejarah dan Kebudayaan Islam Periode Pertengahan / Ading Kusdiana* (Pustaka Setia, 2013), //senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=9260.

region which covered the area around the Arabian sea and the Caspian sea. Salajiqoh was appointed as the leader of the army. Salajiqoh's influence was so great that Raja Bequ was worried that his position would be threatened. Raja Bequ intended to get rid of Salajiqoh, but before the plan was carried out Salajiqoh found out about it. He did not take a stand against or rebel but together with his followers he immigrated to the Jand area or also called the Muslim area in the Transoxiana region between the Umm Driya and Syrdarya or Jihun rivers.[9]

The Salajiqoh dynasty was the first Turkish Islamic empire to rule the Islamic world. The power he held was so broad that it covered Central Asia and the Middle East – stretching from Anatolia to Punjab in southern Asia. The Great Salajiqoh Empire, which began to take power in the 11th to 14th centuries, was founded by the Turkic Oghuz tribe who embraced Islam starting in the 10th century. In fact, the Salajiqoh Empire was started by Salajiqoh Bek. However, the Salajiqoh Kingdom, which was established in 1037 AD, was only realized during the era of Thugril Bek's leadership, which ruled until 1063 AD. History records the Salajiqoh Dynasty as a kingdom that was able to revive the Islamic caliphate, which at that time was almost drowned.

The Salajiqoh Turks are militant adherents of Islam. It is thought that the Salajiqoh Turkish people embraced Islam long before they entered the Jand area, but it is most likely that they embraced Islam after social interaction with the Islamic community in Jand itself. Some Russian scholars say that the Turkish people of Salajiqoh embraced Islam after they embraced Christianity, by noting that the names of Salajiqoh's children were similar to the names in the Bible, namely Mikail, Musa, Israil, and Yunus. However, this possibility is difficult to accept, especially after seeing and studying the traditions that exist in them.

The development of the Salajiqoh Dynasty was aided by the political situation in the Transoksania region. At that time there was political competition between the Samaniyah dynasty and the Khaniyyah dynasty, in this competition Salajiqoh tended to help the Samaniyah dynasty. When the Samaniyah dynasty was defeated by the Ghaznawiyah dynasty, Salajiqoh declared independence. He succeeded in controlling the area previously controlled by Samaniyyah. After Salajiqoh bin Tuqaq died, the leadership of the Bani Salajiqoh was led by Israil ibn Salajiqoh who was also known as Arslan. After

[9] Manan, "Dinasti Saljuk dalam Sejarah Peradaban Islam."

that it was continued by Mikail, while at that time the Ghaznawiyah dynasty was led by Sultan Mahmud. Due to the cunning of the Ghaznawiyah rulers, the two leaders of the Salajiqoh dynasty were arrested and killed, resulting in the weakening of the Salajiqoh's power.

In the following period Salajiqoh was led by Thugrul Bek. He succeeded in defeating Mahmud al-Ghaznawi, the Ghaznawiyah ruler in 429 H/1036 AD and forced him to leave the Khurasan area, after this success, Thugrul proclaimed the founding of the Salajiqoh dynasty. In 432 H/1040 AD this dynasty received recognition from the Abbasid caliph in Baghdad. It was during this time of Thugrul Bek's leadership, in 1055 AD the Salajiqoh dynasty entered Baghdad to replace the Buwaihi dynasty.[10] Previously Thugrul succeeded in seizing the Marwa and Naisabur areas from the Ghaznawi, Balkh, Jurjan, Tabaristan, Khawarizm, Ray and Isfahan powers.[11]

After the reign of Thugrul Bek (455 H), the Salajiqoh Daula was successively ruled by:ta

1. Alp Arselan (455-465 H/1063-1072 AD)
2. Maliksyah (465-485 H/1072-1092 AD)
3. Mahmud al-Ghazy (485-487 H/1092-1094 AD)
4. Barkiyaruq (487-498 H/1094-1103 AD)
5. Maliksyah II (498 H)
6. Abu Syuja' Muhammad (498-511 H/1103-1117 AD)
7. Abu Harith Sanjar (511-522 H/1117-1128 AD)[12]

In this year also Thugrul Bek received the title of the Abbasid caliph with Rukh al-Daulah Yamin Amir al-Muminin. Even though Baghdad could be controlled, it was not made the center of government. Thugrul Bek chose the city of Naisabur and later the city of Ray as the seat of government. Previously, these dynasties separated themselves, after being conquered the Salajiqoh dynasty again recognized Baghdad's position. In fact, they established the integrity and security of the Abbasids. The Salajiqoh government was known as al-Salajiqah al-Kubra (Salajiqoh Raya). During the reign of Alp Arselan, he tried to consolidate and expand the territory of Salajiqoh's political power. He made the

[10] "Sejarah pendidikan Islam di Indonesia / Mahmud Yunus | OPAC Perpustakaan Nasional RI.," diakses 22 Juli 2023, https://opac.perpusnas.go.id/DetailOpac.aspx?id=430179.
[11] Syafiq A. Mughni, "Sejarah Kebudayaan Islam di Kawasan Turki, Syafiq A. Mughni" (Jakarta, t.t.).
[12] Mughni.

city of Ray the capital of the Salajiqoh sultanate, as it was during the reign of Thugrul Bek.[13] Alp-Arselan undertook a military expedition to the center of Roman culture in Asia Minor, namely Byzantium. An important event in this expansion movement is what is known as the Manzikart event (1071 AD). Alp-Arselan's army managed to defeat a large Roman army consisting of Romans, Ghuz, al-Akhraj, al-Hajar, French and Armenians. With this control, his power has extended to Asia Minor. Apart from that, Alp-Arselan was also victorious against the Fahimiyah empire all the way to Damascus.[14]

So the Salajiqoh dynasty was seen as the first dynasty to gain permanent power in the Roman Empire. With that victory Ramailus Diogenus (the leader of the Byzantine army) for 50 years had to pay the jizya to the Salajiqoh sultanate.

System of Government and Equipment

Within a country, there are various instruments and institutions, each of which has different tasks and functions. These devices constitute and form an integral unit and integrity in a system of state government.

Wazir

Wazīr is the head of all employees or officials in the country, as well as a role model. If the vizīr is corrupt and unjust then all the officials will follow suit. Nizām al-Mulk argues that an official may be very experienced either as a vizier, secretary, accountant or businessman who may have no bend in the world, but if he is a Jew, Christian or Zoroastrian, he will tend to look down on and insult Muslims. , and would even ruthlessly suppress them under the pretense of taxes and financial burdens. Wazīr,, is the main figure (leading figure) in the bureaucracy. It was important for a king to know the quality of the vizier and the people he trusted for a political office, whether they fulfilled their duties and functions properly or not. Because, the good and bad of the country will depend on them.[15]

Qadi

Determination of other state officials, including qādī (judge) is the prerogative of the king (sultan). Qādī has a very important function as a bridge between religious

[13] Mughni.
[14] Mahayudin Hj Yahya, "Sejarah Islam / Mahayudin Hj. Yahya Dan Ahmed Jelani Halimi," Universitas Indonesia Library (Fajar Bakti Sdn, 1997), https://lib.ui.ac.id.
[15] Arafah Pramasto, "Kondisi Politik Persia pada Era Dinasti Qajar 1796-1834 M," *Rihlah: Jurnal Sejarah dan Kebudayaan* 7, no. 2 (26 Desember 2019): 104–25, https://doi.org/10.24252/rihlah.v7i2.10068.

institutions and political institutions, between the sultan and his people. Qādis play an important role in preserving and transmitting the traditions of Islamic civilization. the qadi must act fairly, and if he takes a decision and determines the law arbitrarily or out of hatred and revenge, then the other qadi must inform the sultan about the wrong decision and the qadi must be fired and punished. All government officials and apparatus have the obligation to support and strengthen the position of the qādī and uphold the authority of the court. If someone makes an apology statement and neglects to appear in court, no matter how noble that person is, he must still be forced to attend trial in court.[16]

Tax Collector

Another state apparatus that plays an important role in government is the tax collector. Tax officers stationed in certain financial areas must treat obedient citizens in a kind and courteous manner. The tax collection itself must be based on a predetermined amount and carried out at predetermined times. Because, if this is not carried out by the tax official, then the people will be disturbed and they will have to sell half of their crops, and will be faced with urgent needs, so that in the end they will have to migrate (move). If the people are in trouble like this, they must be given a loan to lighten the burden, and keep them alive and not thrown into exile.

Intelligence Agent

In order to keep track of any developments taking place throughout the country, the king had to place intelligence agents in key posts. Because, if the king did not fully understand the social and economic conditions of the people, then the people would accuse him of being reckless, lazy, and a tyrant. It was through these agents that the king would understand the events of theft, oppression and extortion committed by certain people or groups in society. Their job is to check the activities of the extortionists, so that the people can enjoy security and justice in matters of commerce, agriculture, and so on. Because of such a task, this work should be left to people who can be trusted perfectly and are not at all suspected and have no personal interest (self-interest). They were directly responsible to the king and received a regular monthly salary from the finance department. In this way, the king will give orders, punishments, gifts, and rewards based on objective information he receives from intelligence members. Thus, the use of

[16] Muhammad Farih Fanani, "KONDISI SOSIAL IRAN PADA MASA MONGOL, TIMURIYAH, DAN SAFAWIYAH TAHUN 1295-1786 M," *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 10, no. 1 (29 Juli 2022), https://doi.org/10.24235/tamaddun.v10i1.8702.

intelligence agents makes a very significant contribution to upholding justice; the vigilance and wisdom of the king for the welfare and prosperity of the country. In addition to intelligence agents, the kings also had to spread spies (spies) to the borders of the country under the guise of traders, travelers, Sufis, drug peddlers or beggars, to then bring back information about what he heard and witnessed. This way, there won't be any hidden problems and if something happens it can be dealt with and repaired immediately.

Boon compilation

According to Nizām al-Mulk, there are many benefits to having a boon-companion; first, they would accompany the king at all times; secondly, as long as they are with the king and if a danger arises they will not hesitate to protect the king from that danger with their physical strength (as body-guards); third, the king can find various other state problems; and fourth, he can obtain all forms and kinds of information from them, because through their freedom he can report all satisfactory and unsatisfactory issues. Therefore, they should be selected from good families, have intelligence and cheerful countenance. They must have good religion, be able to keep secrets and look good. They must be humorous, have foreign saga and be able to tell it to the king fluently and pleasantly.[17]

Conference

Nizām al-Mulk further advised the king, that in matters of a recreational nature, the king should ask his companion, boon-companion, for advice, because they were appointed for that task. However, in matters of state such as the military, government and others the king must consult and consult with the wazir and other state officials who are more experienced, because they have expertise in these matters. This is where deliberation is important. Carrying out deliberation on various issues is a sign that the person has sound and objective considerations, sharp intelligence and foresight into the future. Everyone has knowledge in certain matters, but may not understand other matters. That is why one must seek consideration from other people who are wise, experienced and who have a brilliant intellect.

Likewise, in resolving complex state issues that concern the lives of many people, deliberation becomes absolutely essential so that a democratic atmosphere develops within the community, and the authorities do not act repressively and authoritarianly. This

[17] Fanani.

is because repressive attitudes or actions are one of the factors that can lead to the collapse of power and strength. In Nizām al-Mulk's view, deliberation and upholding democracy are the implementation of Islamic moral and ethical values in people's lives.[18]

Military

In addition to the tools above, military strength (troops) is a very important tool of the state. like other dynasties, was heavily reliant on the military, and he mentioned a special relationship between them and the kingdom. He advocated employing them at court and in the military service, but this did not mean that he accepted them as factors playing an important role in the state. Military power is very important and needed in a country, even though he disagrees if they are given the opportunity to rule the country. Nizām al-Mulk was of the opinion that an army should not only consist of one tribe, because that would cause danger and chaos. Troops consisting of only one tribe will lack enthusiasm, and they tend to be disorganized (disciplined).[19]

The Development of Knowledge in the Salajiqoh Dynasty

In the 11th to 14th centuries AD, Central Asia and the Middle East were ruled by an Islamic dynasty named Salajiqoh. At that time, science developed rapidly. In those days, madrasas and hospitals grew like mushrooms in the rainy season. The Salajiqoh dynasty is also noted to have helped raise the flag of the glory of Islam in the Middle Ages. Science began to develop and progress during the reign of Maliksyah and his prime minister, Nizam al-Mulk. It was Nizam al-Mulk who initiated the establishment of the Nizamiyah (1065 AD) Madrasa (University) and the Hanafiyah Madrasa in Baghdad. Nizam al-Mulk is an expert in various disciplines, such as religion, government and science. It was during Maliksyah's time that Muslim scientists such as Abu Hamid al-Ghazali were born in the field of theology, Farid al-Din al-Aththar and Umar Kayam in the fields of literature and mathematics.[20]

Education is something that is very important for the life of a nation, therefore education is the main funnel in building a strong civilization, this is very realized by the authorities. After successfully stabilizing domestic political conditions, the Salajiqoh Dynasty began to approach its people, meet the people's needs to improve the economy,

[18] Ahmad Nur Fuad, "Niẓām al-Mulk dan Kontribusinya terhadap Pemikiran Politik Islam," *ISLAMICA: Jurnal Studi Keislaman* 13, no. 1 (2018): 139–64.
[19] Fuad.
[20] Manan, "Dinasti Saljuk dalam Sejarah Peradaban Islam."

maintain political stability and increase education and science, in order to maintain the hegemony of its power. The Salajiqoh Dynasty was well aware that education had an important meaning in building a civilization, education was not only a tool to increase knowledge, but was also used as a political tool in order to stem the views of the political opponents of the Fathimiyah Dynasty in Egypt, because of that a Wazir of the Salajiqoh Dynasty Nizham al- Mulk built a Madrasah educational institution which was later named Madrasah Nizhamiyah.[21]

Establishment of the Nizhomiyah Madrasa

Madrasah Nizamiyah is an educational institution founded in 457-459 H/1065-1067 AD (VI century) by Nizam al-Mulk from the Salajiqoh dynasty. Nizam al-Mulk was the pioneer in the founding of the Nizamiyah Madrasa as well as other madrasas under the rule of the Salajiqoh Dynasty. The Nizamiyah Madrasa in Baghdad was the first madrasa founded by Nizam al-Mulk in the month of Dzulhijjah in 457 H which was architected by Abu Said al-Shafi.

Nizhomiyah Naisabur Madrasa

Madrasah Nizhamiyah Naisabur Al-Juwayni whose full name is Abu al-Ma'ali 'Abdul al-Malik ibn 'Abd Allah ibn Yusuf ibn Muhammad ibn 'Abd Allah ibn Hayyuwayh al-Juwainy al-Naisabury or better known as Imam al-Haramain is a Sunni figure the first to gain the government's trust to occupy a position as a leader and at the same time as a teacher (Mudarris) Madrasah Nizhamiyah Naisabur (Persian. Nishapur). He was born in Naisabur on 18 Muharram 419H coinciding with 18 February 1028M. al-Juwainy led and simultaneously taught at the Nizhamiyah Naisabur madrasa for twenty-eight years. Madrasah Nizhamiyah Naisabur, which is located in the heart of the provincial capital of Khurasan, Naisabur, and the former capital of the Salajiqoh Dynasty, is the second largest Madrasah Nizhamiyah after Madrasah Nizhamiyah Baghdad. Edward G. Browne in his book entitled A Literary History of Persia (A Persian Literature), argues that the Nizhamiyah Naisabur Madrasa was built approximately 25 years before the Nizhamiyah Baghdad Madrasa, to be precise in 434/1043.[22] Meanwhile Naji Ma'ruf mentioned that

[21] "Menggagas Format Pendidikan Nondikotomik" (Gama Media, 2007), 16.
[22] Ali Muhtarom, "Studi Peran Dan Pengembangan Pendidikan Islam Mazhab Syiah Dan Sunni Masa Kerajaan-Kerajaan Kecil Pada Periode Kemunduran Dinasti Abbasiyah," *Studia Didaktika: Jurnal Ilmiah Bidang Pendidikan* 16, no. 02 (27 Desember 2022), https://doi.org/10.32678/studiadidaktika.v16i02.376.

the Nizhamiyah Naisabur Madrasa was founded at the end of 450H/1058M, (the year al-Ghazali was born). Because the first professor of Madrasah Nizhamiyah Naisabur, Imam Haramain died in 478/1085 after teaching at the madrasa for about thirty years. Based on this fact, the year the Nizhamiyah Naisabur Madrasah was founded was 448H/1056M. Madrasah Nizhamiyah Naisabur has dormitories and a library. It was in the hostel that the professors of the madrasa lived, such as al-Hasan ibn Ahmad Al Samarqandy (w.576 H/1180 AD) and his claimants of knowledge. The Nizhamiyah Naisabur Madrasah Library is equipped with cupboards full of books needed by its students. In the madrasa library, an officer named Abu al-Qasim al-Anshary (w.512/1118) placed him. He also lives in the madrasa dormitory.[23]

Madrasa Nizhomiyah Baghdad

Madrasa Nizhamiyah Baghdad was founded by Prime Minister Nizham alMulk (408H/1019M – 485H/1092M), he founded for Sheikh Abu Ishaq Ibrahim ibn 'Ali ibn Yusuf al-Syirazy (w.476 H/1083 AD), or known by his short name Abi Ishaq al-Syirazy, Nizham al-Mulk appointed him as leader and at the same time the first professor of the madrasa. Madrasah Nizhamiyah Baghdad is located on the banks of the Dijlah (Tigris) river, Baghdad, the capital of the caliphate and the center of government of the Abbasid dynasty, which at that time was already functioning as a metropolitan city.

The implementation of the physical construction of the Baghdad Nizhamiyah Madrasah was fully handled and designed by a well-known architect, namely Abu Sa'id al-Shafy. Its construction took two years, starting in 457H/1065M, and was completed in 459H/1067M. Its construction cost a sizable amount, Muhammad Abduh, an Egyptian reformer of Islamic education, noted that Nizham al-Mulk spent 200,000 Dinars to finance the construction of the madrasa, which was taken from the state treasury.[24]

Madrasa Nizhomiyah Isfahan

Nizham al-Mulk founded the Nizhamiyah Ishfahan Madrasa for Abu Bakar al-Khunjady (d.483H/1090M) and at the same time provided endowments for this madrasa. He assigned Abu al-Qasim al-Hudzaly to take care of the mosque and library in the madrasa for his students. The other Nizhamiyah Ishfahan Madrasah Teachers were

[23] DEWAN REDAKSI ENSIKLOPEDI ISLAM;, *ENSIKLOPEDI ISLAM : JILID 4* (PT ICHTIAR BARU VAN HOEVE, 1994), //perpustakaan.mahkamahagung.go.id%2Fslims%2Fpa-boyolali%2Findex.php%3Fp%3Dshow_detail%26id%3D378%26keywords%3D.
[24] ISLAM;, 9.

Muhammad ibn Sabit al-Syafi'iy (w.483H/1090M) and Abu Sa'id Ahmad ibn Abu Bakr (d.551 H/1156 AD)[25]

Madrasa Nizhamiyah Jazirah ibn 'Umar

To realize his policy of equal education, Nizham al-Mulk established madrasas not only in big cities but also in remote areas such as the peninsula of Ibn 'Umar. In this area, according to Abu Syammat (w.665H/1266M) that Nizham al-Mulk had built a big and good madrasa. The madrasa is better known by the name of Madrasa Radhy al-Din, There are also those who call it Madrasa Nizhamiyah Jazirah ibn Umar, which is located north of Mosul. From the previous description it can be concluded that the physical buildings contained in a Madrasah Nizhamiyah complex include madrasah building units, dormitories, libraries, mushalla or mosques, and others.[26]

CONCLUSION

The Salajiqoh dynasty was the first Turkish Islamic empire to rule the Islamic world. The power he held was so broad that it covered Central Asia and the Middle East – stretching from Anatolia to Punjab in southern Asia. The Great Salajiqoh Empire, which began to take power in the 11th to 14th centuries, was founded by the Turkic Oghuz tribe who embraced Islam starting in the 10th century. In fact, the Salajiqoh Empire was started by Salajiqoh Bek. However, the Salajiqoh Kingdom, which was established in 1037 AD, was only realized during the era of Thugril Bek's leadership, which ruled until 1063 AD. History records the Salajiqoh Dynasty as a kingdom that was able to revive the Islamic caliphate, which at that time was almost drowned.

Within a country, there are various instruments and institutions, each of which has different tasks and functions. These devices constitute and form an integral unit and integrity in a system of state government including viziers, qadi, tax officials, close friends, intelligence, military.

Science began to develop and progress during the reign of Maliksyah and his prime minister, Nizam al-Mulk. It was Nizam al-Mulk who initiated the establishment of the Nizamiyah (1065 AD) Madrasa (University) and the Hanafiyah Madrasa in Baghdad. Nizam al-Mulk is an expert in various disciplines, such as religion, government and

[25] ISLAM;, *ENSIKLOPEDI ISLAM*.
[26] ISLAM;

science. It was during Maliksyah's time that Muslim scientists such as Abu Hamid al-Ghazali were born in the field of theology, Farid al-Din al-Aththar and Umar Kayam in the fields of literature and mathematics.

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